

REFORMATION WORSHIP

The Westminster morning service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of “classic” worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the “means of Grace” are central in the service.

THE LORD’S DAY AT WESTMINSTER

9:45 A.M. Sunday Bible School for the entire family
11:00 A.M. Morning Service

NO REVIVAL PRAYER THIS EVENING.

GENERAL ASSEMBLY

The general assembly of the Presbyterian Church in America will be convened in public worship of the Triune God on Tuesday, June 23, in Louisville, KY. Let us be praying for the highest court* of our church as it gathers soon to address the necessary matters of the denomination in fulfilling the Great Commission. Pray for a spiritual, effective and efficient assembly. Your pastor will be representing Westminster Church. *The “courts” of the church are the local Session, Presbytery and the General Assembly.

THE LORD ADDED

We welcome into the communion membership of Westminster Church the following new member received last Lord’s Day by the Session: **By Transfer of Letter:** Ms. Donna Fuller from Northwoods Baptist Church, Tallahassee.

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, June 21, 2026

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

*Indicates the congregation standing, as one is able.
+Latecomers may be seated.

“O Lord GOD, you are God, and your words are true . . .” II Samuel 7:28

THE ANGLICAN CATECHISM, 1549

Ques. What is required of them who come to the Lord’s Supper?
Ans. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men. (I Cor. 11:27-32; Col. 3)

PARTICIPATION AT THE LORD’S TABLE

The Sacrament of the Lord’s Supper is for the redeemed People of God who have received by faith the unmerited righteousness of the Lord Jesus Christ and his atonement for their sin, do now repent of sin, desire to live a holy life, and are members in good standing of an evangelical church. Those without a personal saving relationship with Jesus Christ are to refrain from the sacrament and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in the service will be given to the work of Calvary Home for Children of Anderson, SC. Calvary Home is a PCA led orphanage modeled after Palmer Home for Children. Calvary Home began in 2002 and can care for 24 children. Let us participate generously. Designations can be made on offering checks.

*BOOK OF THE MONTH: *A Method for Prayer* by Matthew Henry*

The Prelude – *St. Patrick’s Breastplate* Traditional Irish melody, arr. Hustad

***The First Lesson** – Daniel 2:20-21; Micah 4:2
Blessed be the name of God forever and ever, to whom belong wisdom and might. He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding;
Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways, and that we may walk in his paths. (ESV)

***The Hymn No. 18** – “You holy angels bright” *Darwall*

***The Invocation and the Lord’s Prayer**
Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

***The Response** (Sung by all) *Hamburg*
Father of heav’n, whose love profound a ransom for our souls has found, before your throne we humbly bend; to us your pard’ning love extend. (by Edward Cooper, 1805, mod.)

+The Interlude – The Church’s One Foundation Samuel S. Wesley

***The Ascription of Praise** (Sung by all) *Mendon*
The Father’s sole-begotten Son was born, the Virgin’s child, on earth; his cross for us adoption won, the life and grace of second birth. Eternal glory, Lord, to thee, whom, now reveal’d, our hearts adore; to God the Father glory be, and Holy Spirit evermore.

***The Great Commandment** (Unison)
And he [*Jesus*] said . . . “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” (St. Matthew 22:37-40 [Deuteronomy 6:5; Leviticus 19:18]) (ESV)

***The Response** (Sung by all) *Slane*
Be thou my vision, O Lord of my heart; naught be all else to me, save that thou art—thou my best thought by day or by night, waking or sleeping, thy presence my light. Be thou my wisdom, and thou my true word; I ever with thee and thou with me, Lord; thou my great Father, I thy true son; thou in me dwelling, and I with thee one. Riches I heed not, nor man’s empty praise, thou mine inheritance, now and always: thou and thou only, first in my heart, High King of heaven, my treasure thou art. High King of heaven, my victory won, may I reach heaven’s joys, O bright heav’n’s Sun! Heart of my own heart, whatever befall, still be my vision, O Ruler of all. (by Irish monk Dallan Forgaill, ca. 700, to honor the faith of fifth century missionary Patrick of Ireland, tr. Mary Elizabeth Byrne, 1905, vers. Eleanor H. Hull, 1912)

***The Second Lesson** – Colossians 1:15-22 (Responsively)
He is the image of the invisible God, the firstborn of all creation.
For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.
And he is before all things, and in him all things hold together.
And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.
For in him all the fullness of God was pleased to dwell,
And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
And you, who once were alienated and hostile in mind, doing evil deeds,
He has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, (ESV)

***The Silent Prayers of God’s People**

***The Pastoral Prayer**

***The Doxology** (Sung by all) *Old Hundredth*
Lord, I my vows to you renew, disperse my sins as morning dew; guard my first springs of thought and will, and with yourself my spirit fill. Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav’nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, Bishop of Bath and Wells, referred to by James II as the finest Protestant preacher of his day, 1695, 1709)

***The Westminster Larger Catechism**
Pastor: Q. 17. How did God create man?
Congregation: A. After God had made all other creatures, he created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, and dominion over the creatures; yet subject to fall.
Pastor: Q. 18. What are God’s works of providence?
Congregation: A. God’s works of providence are his most holy, wise, and powerful preserving and governing all his creatures; ordering them, and all their actions, to his own glory.
Pastor: Q. 19. What is God’s providence towards the angels?
Congregation: A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation, limiting and ordering that, and all their sins, to his own glory; and established the rest in holiness and happiness; employing them all, at his pleasure, in the administrations of his power, mercy, and justice.

***The Response** (Sung by all) *Easter Hymn*
Blessed are the sons of God, Alleluia! They are bought with Christ’s own blood;
Alleluia! They are ransomed from the grave, Alleluia! Life eternal they shall have:
Alleluia! They are justified by grace, Alleluia! They enjoy the Savior’s peace; Alleluia!
All their sins are washed away, Alleluia! They shall stand in God’s great day: Alleluia!

The Interlude – *New Britain* Traditional American melody, arr. Excell

The Third Lesson – James 4:13-17 (Pew Bible, p. 1013, Large Print, p. 1201)

The Sermon – LIVING IN GOD’S WILL Mr. McGowan
X. FAITH THAT WORKS: AN EXPOSITION OF JAMES

***The Hymn No. 116** – “For the beauty of the earth”*Dix*

***The Apostles’ Creed**
I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost;
Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and
buried; He descended into hell;* The third day He rose again from the dead; He
ascended into heaven; And sitteth on the right hand of God the Father Almighty; From
thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The
Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.
*i. e. His body continued in the state of the dead until the third day.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri** (Sung by all) *Greatorex*
Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the
beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

The Words of Institution – I Corinthians 11:23-29a
For I have received of the Lord that which also I delivered unto you, that the Lord
Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, “Take, eat: this is my body
for you: this do in remembrance of me.”
After the same manner also he took the cup, when he had supped, saying, “This cup
is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of
me.”
For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death
till he come.
Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,
shall be guilty of *profaning* the body and blood of the Lord.
But let a man examine himself, and so let him eat of that bread, and drink of that
cup.
For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself.

The Sacrament of the Lord’s Supper
The Prayer of Great Thanksgiving

***The Psalm** (Sung by all) *Lyons*
My soul, bless the LORD! LORD GOD, You are great! With honor arrayed, majestic in
state. You cover Yourself with a garment of light, and stretch out the sky as a curtain
by night.
How many works, LORD, in wisdom You’ve made! How full on the earth, Your
riches displayed! Out yonder the ocean, how great and how wide, where small
and great creatures unnumbered abide!
Forever O may the LORD’s glory stand! The LORD shall enjoy each work of His hand.
He looks on the earth when it trembles in fear; when He touches mountains, the smoke
will appear.
I’ll sing to the LORD as long as I live, sing praise to my God while life He will give.
My thoughts about Him will sweet pleasure afford. For I am rejoicing each day in
the LORD.
Consumed from the earth, let sinners then be; the wicked in life no more let us see.
And now, O my soul, blessing give to the LORD. Let glad hallelujahs ring; O praise
the LORD! (Psalm 104, *Trinity Psalter*, 1995)

***The Benediction**

***The Response** (Sung by all) *Austrian Hymn*
May the grace of Christ our Savior and the Father’s boundless love with the Holy
Spirit’s favor, rest upon us from above. Thus may we abide in union with each other
and the Lord, and possess, in sweet communion, joys which earth cannot afford. (by
John Newton, author of “Amazing Grace!” and 279 other hymns, 1779)

The Postlude – Be Thou My Vision Traditional Irish melody, arr. Evans

SANCTIFICATION: THE SPIRIT AND THE FLESH

According to the *Westminster Shorter Catechism* (Q. 35), sanctification is “the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.” It is a continuing change worked by God in us, freeing us from sinful habits and forming in us Christlike affections, dispositions, and virtues. It does not mean that sin is instantly eradicated, but it is also more than a counteraction, in which sin is merely restrained or repressed without being progressively destroyed. Sanctification is a real transformation, not just the appearance of one.

The basic meaning of “sanctify” is to set apart to God, for His use. But God works in those whom He claims as His own to conform them “to the image of his Son” (Rom. 8:29). This moral renovation, in which we are increasingly changed from what we once were, flows from the agency of the indwelling Holy Spirit (Rom. 8:13; 12:1, 2; 1 Cor. 6:11, 19, 20; 2 Cor. 3:18; Eph. 4:22-24; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 13:20, 21). God calls His children to holiness and graciously gives what He commands (1 Thess. 4:4; 5:23).

Regeneration is birth; sanctification is growth. In regeneration, God implants desires that were not there before: desire for God, for holiness, and for glorifying God’s name in the world; desire to pray and worship; desire to love and bring benefit to others. In sanctification, the Holy Spirit “works in you, both to will and to work” according to God’s purpose, enabling His people to fulfill their new, godly desires (Phil. 2:12, 13). Christians, as the moral profile of Jesus (the “fruit of the Spirit”) is progressively formed in them (2 Cor. 3:18; Gal. 4:19; 5:22-25).

Regeneration is a momentary act, bringing a person from spiritual death to life. It is exclusively God’s work. Sanctification is an ongoing process, dependent on God’s continuing action in the believer, and consisting of the believer’s continuous struggle against sin. God’s method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but human effort dependent on God (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14). Knowing that without Christ’s enabling we cannot do good works, but also that He is ready to strengthen us for all we have to do (Phil. 4:13), we “abide” in Christ, asking for His help constantly—and we receive it (Col. 1:11; 1 Tim. 1:12; 2 Tim. 1:7; 2:1).

The standard to which God’s work of sanctifying His saints is directed is His own revealed moral law, expounded and modeled by Christ Himself. Christ’s love, humility, and patience are a supreme standard for Christians (Rom. 13:13; Eph. 5:2; Phil. 2:5-11; 1 Pet. 2:21).

Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes, but their fallen instincts (the “flesh”) obstruct their path and drag them back. The conflict of these two is sharp. Paul says he is unable to do what is right, and unable to restrain himself from doing what is wrong (Rom. 7:14-25). This conflict and

frustration will be with Christians as long as they are in the body. Yet by watching and praying against temptation, and cultivating opposite virtues, they may through the Spirit’s help “put to death” particular bad habits (Rom. 8:13; Col. 3:5). They will experience many particular deliverances and victories in their battle with sin, while not being exposed to temptations that are impossible to resist (1 Cor. 10:13).

—The Rev. J. I. Packer, D. Phil. (Oxford)

author of *Knowing God, Fundamentalism and the Word of God, Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1650

PRAYER

We are able to talk with God. He speaks verbally to us in his Word and nonverbally through His obvious providence. We commune with Him through prayer. Charles Hodge declared that “prayer is the converse of the soul with God.” In and through prayer we express our reverence and adoration for God, we bare our souls in contrite confession before Him, we pour out the thanksgiving of grateful hearts, and we offer our petitions and supplications to Him.

In prayer we experience God as personal and powerful. He can hear us and act in response. The Scripture teaches both the sovereign foreordination of God and the efficacy of prayer. The two are not inconsistent with one another, for God ordains the means as well as the ends for His purposes.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
From *The Reformation Study Bible*, 3rd. ed., p. 1808

KEEPING THE SABBATH

“This is what the Lord has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the Lord’...” (v. 23).

Exodus 16:22–36

The commandment to keep the seventh day holy is often tied to the Mosaic law, as if it somehow did not have the same eternal and transcultural quality as the rest of the commands (i.e. murder, stealing, adultery). But here we see God commanding His people to keep the Sabbath day before the Law was even given on Mount Sinai. This law, however, was not a new command even at this time. It was introduced in the Garden to Adam and Eve: “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (*Gen.* 2:3) The Sabbath day is a law inextricably bound to the holiness of God. Adam and Eve were expected to keep the Sabbath day, and all generations and every society from that time forth are expected to keep this command. This is true for New Testament believers as well. Jesus did not abolish any point of the law, and this includes the Sabbath. We are to keep the Sabbath as an everlasting ordinance to the Lord. As we keep the Sabbath we are to celebrate the rest and peace we have in Jesus Christ and look forward to the day when we will have eternal rest in God our Father—a day that even then will not be abolished but will be celebrated for all eternity.

So faithless were the people of Israel that they even failed to keep this holy command. God had told them to keep the Sabbath day holy, to refrain from worldly care and work, and to rest in Him. When Israel disobeyed, God said, “How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath.... So the people rested on the seventh day.” Notice that the breaking of one command was in essence breaking all God’s commandments. Israel’s failure to keep the Sabbath was a failure to obey God, and thus it was a failure to *love* the Lord. Likewise, when we fail to keep the Sabbath, when we go about our daily activities on the Lord’s Day as if it were any other day of the week, we are breaking all of God’s law and calling into question our love for Him and our submission to Christ as our King.

Probably no commandment is more flagrantly broken than this. We do not consider it to be important. But God does, and so should we. If we want to love our Lord, we must do it by obeying His commands, and this means resting on the Lord’s Day.

Devotional from ligonier.org

THE HOLY SPIRIT AS SANCTIFIER

God calls every person to mirror and reflect His holy character. “As He who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’” (1 Peter 1:15-16). Our problem is that in ourselves we are not holy; we are unholy. Yet the Bible refers to us as “saints.” The term *saint* means “one who is holy.” Since holiness is not found in ourselves, we must be made holy. The One who works to make us holy, to conform us to the image of Christ, is the Holy Spirit. As the third person of the Trinity, the Holy Spirit is no more holy than the Father and the Son. Yet we do not speak of the Holy Father, the Holy Son, and of the Holy Spirit. That the Spirit of God is called the Holy Spirit is not so much because of His person (which is indeed holy) but because of His work, to make us holy.

It is the special work of the Holy Spirit to make us saints. He consecrates us. The Holy Spirit fulfills the role of the sanctifier. To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians. The process continues until death when the believer is made finally, fully, and forevermore righteous.

The Reformed faith is distinctive in its emphasis on the working of the Holy Spirit *alone* in regeneration. We do not assist the Holy Spirit in our rebirth. We reject outright any notion of cooperative effort in the rebirth of the believer. Sanctification, however, is a different matter. Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Philippi: “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” (Philippians 2:12-13).

The call to cooperation is one that involves work. We are to work in earnest. To work with fear and trembling does not suggest a spirit of terror but reverence coupled with effort. We are consoled by the knowledge that we are not left to do this work alone or by our own efforts. God is working within us to accomplish our sanctification.

The Holy Spirit indwells the believer, working to bring about a more righteous life and heart. We must be careful, however, not to confuse the indwelling Spirit with any deification of the individual. The Spirit is in the believer and works with the believer, but does not become the believer. The Spirit works to produce sanctified human beings, not deified creatures. When the Spirit indwells us, He does not become human and we do not become gods. The Holy Spirit does not destroy our personal identities as human beings. In our sanctification we are to become godlike in character, but not in being.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 2023

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH
More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin’s friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

... Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.

... Proper worship is Calvin’s first concern.

WORSHIP
Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God’s. He insists that worship must be regulated by the Word of God alone: “I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, ‘Obedience is better than sacrifice.’” This conviction is one of the reasons that reform was required: “ . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity.” . . .

For Calvin the worship of the medieval church had become “gross idolatry.” The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .

The reformers, like the prophets of old, needed to attack the idolatry and the “external show” of the worship of their time. The antidote to the theatrics of the church in Calvin’s day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .
—The Rev. W. Robert Godfrey, Ph.D. (Stanford)

From www.Ligonier.org, July 8, 2016

*Westminster’s worship service follows Calvin’s 1542 order of service.

THE SESSION
Sean W. T. McGowan, Moderator
George E. Close
Arthur E. Wahl
Brett S. Doster

THE DIACONATE
Christopher J. Colson
Kerry S. Langston
Drew D. McLeod

OUR MINISTER
Sean W. T. McGowan, Pastor

OUR MISSIONARIES
Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) India
Mr. and Mrs. Rodney Davila, Presbyterian Church in America El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) Florida State University
Rev. and Mrs. George Sayour, Ministry to State (PCA Mission to North Am.) Tallahassee
Mr. and Mrs. Robert Stewart, Presbyterian Church in America Japan

OUR MISSION AGENCIES
A Women’s Pregnancy Center Tallahassee
Calvary Home for Children Anderson, SC
Chelsea House, Good Samaritan Network Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America Madison, FL to Mobile, AL
Palmer Home for Children Memphis and Nashville, TN
Pregnancy Center of Gadsden County Havana and Quincy
Pregnancy Help & Information Center Tallahassee
Presbyterian Church in America Retired Ministers and Widows Relief Fund USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY
“What exactly do you mean by ‘ordinary means of grace-based ministry?’” The “ordinary means of grace” are “the Word, sacraments, and prayer.” These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.

